

WHEN READ, PLEASE PASS TO A FRIEND.

# THE FIELD AFAR

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

## MARYKNOLL

*Diligentibus Deum  
Omnia Cooperantur  
in Bonum : : :*



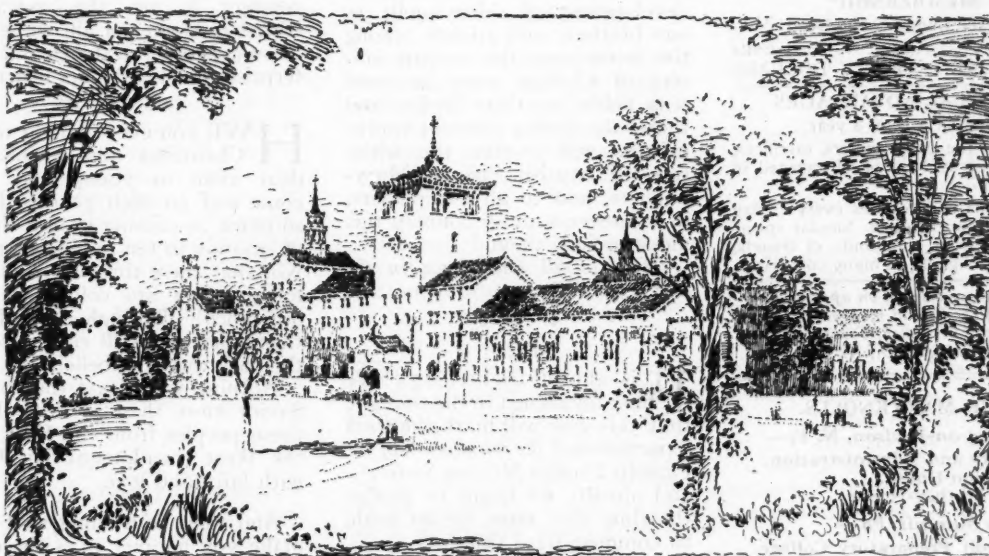
*To Those Who Love  
God All Things Work  
Together for Good.*

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Number One

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Twelve Issues Yearly



THE SEMINARY THAT WILL YET CROWN MARY'S KNOLL.

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### The American Foreign Mission Seminary.

**Approved**—by the Council of Archbishops, at Washington, April 27, 1911.  
**Authorized**—by Pope Pius X., at Rome, June 29, 1911.  
**Object**—to train priests for missions to the heathen, and to arouse Catholic Americans to a clearer appreciation of their duty towards this need.  
**Opening**—of Seminary for Philosophy and Theology, Ossining, N. Y., Sept. 18, 1912.  
**Decree of Praise**—granted by Rome, July 15, 1913.  
**First Preparatory College**—established near Scranton, Pa., Sept. 8, 1913.  
**Procure**—opened in San Francisco, Sept. 13, 1917.  
**Assignment**—to first field (*Yuehngong, China*), April 25, 1918.  
**Departures of Missioners**—four, Sept. 8, 1918; three, Sept. 8, 1919; six, Sept. 8, 1920.  
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## THE FIELD AFAR

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 Publication House.  
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 Our Lady of the Missions Convent.

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 District No. 2—Kochow.  
 District No. 3—Tungchan.  
 District No. 4—Loting.  
 Procure at Hongkong, Box 595.

We are confident that the Catholic world will not allow its own to suffer from want in the dissemination of truth, when others who work for the dissemination of error are in abundance.

—Pope Benedict XV.

**A** HAPPY Year of 1921!—to our benefactors, who, under God, make possible the appearance of this publication and the development of Maryknoll; to our brothers and friends among the missioners, the valiant officers of Christ's army in overseas fields; to their flocks, and those who during the next twelve months will receive the white robe of baptism; to all Maryknollers, and to all our readers, in whatever state or country this message finds them.

*Grace to all and peace in the love of Christ!*

\* \*

1921

**I**T is almost frightening. We have awakened to the thought that this year will mark the *tenth anniversary of the foundation of the Catholic Foreign Mission Society*—and already we begin to grudge the time that must be set aside to commemorate this fact.

But God's goodness must be made manifest, and we will do something to chronicle the anniversary in bolder type.

It looks, also, as if we shall have two considerable functions to chronicle—the dedication of our Preparatory College at Clark's Summit, Pennsylvania,

and the corner-stone laying of the American Foreign Mission Seminary at Ossining, New York. We shall have other problems, too, to solve, and we shall need the spiritual assistance of as many among our readers as are disposed to give it.

We urge that this shall not be forgotten. Maryknoll belongs to the Catholics of America. It is their establishment. We who conduct it are the stewards. Christ is Master of all, while His blessed Mother watches this enterprise with love in her heart.

\* \*

**H**AVE you ever thought of it? Christmas and Epiphany, dear alike to young and old, come and go each year without so much as causing even a ripple of emotion in ten million breasts. Not that these three-fifths of the human race are cold from indifference! Through no fault of theirs they are still enveloped in the darkness of unbelief.

Nothing will please the Infant Savior more than to bring Him these peoples from the East and the West to adore at His Crib with faith and love.

And there is nothing that will make you happier than the consciousness of having helped to bring the glad tidings of His Birth to the unknowing, and hence unloving, heathen. Most happiness results from giving, not receiving. He who knows the human heart long ago called attention to this when He said: "It is more blessed to give than to receive."

Those who devote their lives to foreign missions, or, if they cannot do that, cooperate with those who do, are giving to the millions of pagans that which is far more precious than gold.

\* \*

IN a secular paper we noticed the other day a striking little article on the Christmas spirit—and we caught the sentence, "One man's happiness should not rest on another man's woe. It is the same with nations as with men."

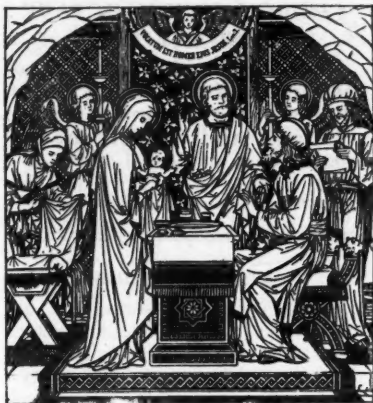
The thought expressed touches the ground of common fellowship with all men, and deep in the heart of every decent human being is the desire to see this unity realized.

But the experienced observer who knows even a little about human nature will tell you that "it can't be done"; and his reason, when you push him, is, that men and nations are too selfish.

As we look out on the world today we are tempted to say that the experienced observer is right. We are "tempted," mark you, yet we know that "it can be done"—not perfectly, of course, because we must make allowance for human weakness—but we believe that if men's faith could rest on the same foundation, namely that laid by Jesus Christ and of which St. Peter is the corner-stone, unity of nations and universal charity would be more than possible.

\* \*

IN the December issue was a brief announcement of two considerable gifts from the Boston Diocesan Office for the Propagation of the Faith, one of one thousand dollars for Japanese work on the Pacific Coast, the other of two thousand dollars for a chapel in China. Both arrived with the stamp of approval of His Eminence, Cardinal O'Connell, and the Diocesan Director, Dr. McGlinchey. The unusual



"His Name was called Jesus."

"This Name imports Salvation to man: it is the Name which the mouth of the Lord hath uttered from Eternity."

—Ancient Paris Missal.

and unexpected fact in connection with this remittance is that *two thousand dollars had been accumulated by and through the seminarians at St. John's, Brighton.*

There is, we believe, no record in the history of missionary effort among students that equals this. It spells devotion to a cause, and sacrifice as a consequence. Ecclesiastical students do not, as a rule, have much money to spare and this splendid gift to a mission in China will have a spiritual as well as a material value. May it react upon the givers and upon the Archdiocese of Boston!

\* \*

THE American Board of Catholic Missions met in Cincinnati on December 1. The Governors of the Board—all members of the hierarchy—were in session during the entire day on November 30, and until noon on December 1, when they were joined by the Executive Committee.

The Governors present were: Archbishop Moeller of Cincinnati, Archbishop Mundelein of Chicago, Archbishop Dougherty of Philadelphia, Archbishop Harty of Omaha, Bishop Canevin of Pittsburgh.

Archbishop Hayes of New

York, the remaining member, could not attend.

A carefully prepared plan, outlined by the Executive Committee, was revised and adopted by the Governing Board, who also announced its selection of officers for the Executive Committee.

As it desires to start with the strong endorsement of the Father of Christendom, the Board will submit its deliberations to Rome, after which it will begin to function.

\* \*

ECHOES have come from friends in Europe and Asia, expressing some concern for the support of missions, should the new American Board of Catholic Missions absorb or arrest the progress in this country of the French Society for the Propagation of the Faith.

There is strong assurance that Catholic foreign missions, whether conducted by missionaries from America or from Europe, will be more amply sustained through the Board in question than heretofore. Serious thought has been given by the members of the Board,—archbishops, bishops and priests,—who desire only what is reasonable and just.

No one can dispute the fact that France, the mother of so many works of charity, has led the way into the field of foreign missions, and today stands high above all other nations in personnel and results. The funds gathered, until recently principally in France, have represented the largest and most nearly international collecting agency or mission-aid society in the Catholic Church. But as other countries, following the example of France, reach the measure of her contributions and begin to form men and women for the apostolate, it is only natural that a wider representation should be looked for in the distribution, and that the logical center for such distribution should be at Rome. Should this eventuate, the mis-



sions, whatever be the nationality of their personnel, need, we believe, have nothing to fear.

Let us all pray that we may see the dawning of a better day for Catholic missions—a day that will not leave apostles helpless in their exile, as many of them are now, for lack of a world-wide organization.

\* \*  
THE other day a Maryknoller was waiting in the New York subway for a downtown express. A young man rather shabbily dressed was passing near him, humming with evident content. He suddenly turned with a smile to the priest—and just then their train came along.

Above the roar of the moving cars the stranger poured out his philosophy of life into the priest's ear. He was a Mason; he had no use for certain classes of preachers, but every Catholic priest he had met was a "good scout" and he had "warmed to the whole bunch," he did not know why: he was emphatically glad that the war had ended, and he thought it was time to "get together"—not only the "crowd" in this country, but the "poor fish" over in Europe.

"What about those in other countries?" the priest asked, as the train stopped at 14th St.

"Throw them all in," he shouted, "Chinks, Japs, Browns, and Blacks—the whole blooming bunch, and melt 'em all over. There is some fine soup stock in that crowd, believe me. And then," he continued, "we all want to quit fighting in the air about religion, and get down to solid ground."

The train was slowing down at Brooklyn Bridge as the priest called into the young man's ear that "the Catholic Church is the solid ground. Think it over."

\* \*  
An English-speaking priest is desired in Macao. As we recall the need, it is especially for a teacher of English in the college or seminary.

### CHURCH UNITY OCTAVE JANUARY 18-25

Keep these dates in mind and pray often during those days for the union of Christendom—and the consequent realization of Our Lord's desire "that they may all be one."

### Timely Topics.

AMERICAN Jesuits are on their way to India at last. This is good news and we shall be much interested in their experiences of mission life in that great country.

Maryknoll offers its best wishes to Monsignor Glavin of Albany, recently made a Domestic Prelate. Monsignor Glavin has long been an active worker for the mission cause.

Dr. Margaret Lamont, M.D. and B.S., who was expected in this country last month, writes that her trip must be postponed. Several FIELD AFAR subscribers have been in correspondence with Dr. Lamont, a pioneer advocate of Catholic Medical Missions.

One of our young missionaries, the only one Brooklyn-born, remarks that the new Auxiliary Bishop of Brooklyn is titular bishop of Korea. This is interesting and may yet mean a Maryknoll missionary—a Brooklynite, at that—some day in the once-Hermit Kingdom. Stranger things have happened.

We are hearing much these days about the wireless telephone. We are assured that within a year or two one may take up an ordinary telephone, and, calling a wireless exchange, be connected with any part of this little globe.

Perhaps some day our missionaries will be supplied with such equipment as will enable them to talk back to the old U. S. without much loss of time or money.

Knights of Columbus extended courtesies to the Sisters of Providence as they traveled from Indiana to San Francisco. We hope some day to record that when the Sisters of Providence, and, we are pleased to add, future Maryknoll Sisters, follow these pioneers, they will find a welcome awaiting them from the K. of C. in China.

Many varieties of American business interests united to celebrate, in this country, the ninth anniversary of the Republic of China; and leaders of both business and religious interests assembled in the Protestant Cathedral of St. John the Divine in New York City to commemorate the overthrow of the Manchu dynasty. On that occasion, the representative of a large American banking concern spoke, expressing his faith in the future of China.

It is only a short three years since the Maryknoll Superior landed on Christmas Eve in Canton, and, he still recalls getting lost the next day in the maze of alleys. And now he reads in the letter of a friend:

Canton is undergoing mighty changes. All the ancient walls have been pulled down, and big arteries of travel opened. You would hesitate now to guess which road leads to the Mission, and you would wonder how these imposing avenues have been rendered possible. Canton is quickly developing into a modern city. The creeks are filled in; motor cars now number already more than seventy; electric cars will be started later; in the meantime, roads will be metallized for the greater convenience of traffic. Canton will be worth seeing again.

*If it is true that there is lack of organization, that the central government at Peking is not strong, remember that it is only nine years today since China shook herself free from the thrall of an ancient and absolute monarchy. She cannot be expected to settle down into the grounded ways of a modern republic without setbacks. The point to remember is that she is making steady progress.*

—Thos. W. Lamont.



## A Deserved and Valued Appreciation.

From His Eminence, the Cardinal  
Prefect of the Sacred Congregation  
of Propaganda,

To His Lordship, Bishop de Guébriant,  
Apostolic Visitor to the missions  
of China.

Rome, May 31, 1920.

Most illustrious and revered Lordship,

In the two letters which I sent to you at Canton last March and April I acknowledged the receipt of the first three reports of the Apostolic Visit of China which you forwarded, and I told you of my great satisfaction on account of the truly apostolic manner in which you carried out the wearisome mission confided to you, surrounded as you were by many hardships and difficulties.

Since then you have supplied the Sacred Congregation with many other reports and data on special topics and, though you will still have occasion to present other writings, especially those

bearing on more general facts and ideas, I wish, nevertheless, to have the pleasure of expressing to you once more the gratitude of the Sacred Congregation of Propaganda for the Apostolic Visit you carried out so well.

Your deep and wide knowledge of places and peoples, your ardent zeal, your prudence in the fatherly handling of delicate situations, the wisdom which you have used in offering the practical solution of various problems bearing on the best organization of missions, were so great and of such import that this Apostolic Visit has meant for China the beginning of a new era of more united and fruitful labor.

Of course, it will take time for all the fruits of this holy visit to become visible, but, ripened as they are by God's grace, I am sure they will be abundant. Many are the apostolic priests of various orders and nationalities who have borne

witness to the spirit of justice and Christ-like charity with which you have listened, consoled, and encouraged. For this reason, not only the Sacred Congregation of Propaganda, but also the local Superiors themselves, send you messages of deep gratitude.

This letter is not a fit reward for you,—God alone can give such to His generous and faithful servants,—but may it at least be a comfort to you and an encouragement to continue to consecrate to the service of Holy Church all your energies in the various priestly labors which the good of souls may further demand from you.

With a very special esteem and goodwill, and wishing you all manner of spiritual blessings, I take pleasure in saluting you, Most Reverend Lordship.

G. M. CARD. VAN ROSSUM,  
Prefect.

C. LAURENTI,  
Secretary.



PARIS FOREIGN MISSIONERS IN COUNCIL AT ROME.

Seated—Bishop de Gorostarzu, Yunnan; Archbishop Rey, Tokyo; Bishop de Guébriant, Canton; Bishop Cardot, Burmah; Bishop Grangeon, Cochin-China.

Standing—Père Robert, Hongkong; Bishop Demange, Taikou; Père Garnier, Rome; Bishop Ramond, Upper Tongking; Père Delmas, Paris; Père Launay, Cochin-China; Père Garnier, Nagasaki.

The Right Rev. Jean de Guébriant is recorded in the annals of the American Foreign Missions as the first spiritual father of the Maryknoll missionaries in China, and one of his most zealous priests, Fr. Alphonse Gauthier, will be registered as their elder brother.



FR. GAUTHIER.  
(Elder brother to Maryknoll's exiles)

Fr. Gauthier has now left the district where for almost a quarter of a century he had labored, and we know that his departure was a loss to all concerned—our missionaries and their people—as well as a sacrifice for himself. We take this occasion to express the thanks of our Society to Bishop de Guébriant and to Fr. Gauthier himself, for the great service which he has rendered to our pioneers. The one regret which they and we have is, that he could not have stayed longer.

*Obliviousness to the worth of men's souls is one of the commonest weaknesses of practical Catholics. May we not rather call it a vice than a weakness? No one can long remain a fervent Christian who does not interest himself in the saving of souls.*

—Rev. Walter Elliott, C. S. P.

### With Our Latest.

**OCT. 12**—The musical entertainment took place at 8.15. The second number on the program was a violin solo by Fr. Dietz. One of our English friends was heard to remark: "Quite clever! I did not know that priests mingled this way with other people. Do they also dance, I wonder?"

"I believe not," replied his neighbor. "I think they draw the line on that."

The fourth number on the program was "A Bit-o'-Scotch—by Rev. R. J. Cairns," which must have been puzzling to some of the Sunday-School people.

**Oct. 13**—A strong head-wind rendered the sea unusually rough, a thing which almost brought Fr. D. to grief. He went up front with Mr. McG. in the inky blackness of the night to observe the phosphorescence in the waves. Suddenly the ship gave a lunge downward, and Fr. Donovan found himself suspended in mid-air and felt his heel strike the top of the railing. Here the violence of the wind threw him backward, and less than a moment later the deck came up again to meet him. No bump was ever more welcome. And, incidentally, gale saved Gael. Fr. D. felt very grateful to his guardian angel that night.

**Oct. 15**—We were destined to spend the day in *Nippon*. After quarantine inspection, which took

**Peter Chanel**—His life will make interesting reading at the refectory table or in the home circle.

Blessed Chanel was martyred on the Island of Futuna, in Oceania, and he is one of the nineteenth-century martyrs.

The story of his life—a book of 210 pp. of text with 16 illustrations—sells for \$1.00, postpaid.

place as usual outside the breakwater, our ship moved slowly into Yokohama Bay and was made fast to the pier. Hardly has the gang-plank been lowered, when a host of money-changers crowded on board, forcing their way by the guard.

We scanned the pier for a bearded face, but none showed up. Fr. Cairns tried to telephone, but when he discovered he could not read the 'phone book, and that the operator spoke only Japanese, he decided not to. So we started to walk, in spite of the numerous rick-shaw drivers, none of whom could give us any satisfaction.

At a money-changer's, we secured some Japanese currency. For 10 American dollars, we received 19 Yen and 20 Sen. A sen is a hundredth part of a yen, and therefore practically equivalent to half a cent of our money. The Japanese have bills for even as small amounts as ten sen.

After twenty minutes' walk through the picturesque streets and alleys and among the most picturesque of peoples, we came



ALONG "MAIN STREET" IN NIPPON.

to 44 *Bluff*, where Fr. Le Barbey and Fr. Le Moine, Paris missionaries, extended a cordial hand of welcome. We remained but a very short time, as we had only the one day in Japan and were told there is little to see in Yokohama.

Tokyo, about an hour distant, became our objective. One of the priests drove a bargain with a number of rickshaw men, and off we went, until we came to a rather steep hill, when we were invited to get out and walk! Arrived at the foot, we were once more picked up by our "horses," and brought to the *Interurban Station* in safety.

The ride from Yokohama to Tokyo gave us a good general impression of the country and people. We had our first view of the workers in the rice-fields, and we were able to understand the reason for the daily tub-bath of the country folk. The *Interurban Electric* was about as good as any in the United States, to say the least.

At the Tokyo station we haggled with the auto and rickshaw men, and finding the auto cheaper, engaged one to take us to the *Morning Star School*. Brother Henry received us very kindly, and while dinner was in preparation escorted us through the buildings and grounds. There are about 1200 boys here, most of them children of the upper classes; but only about 90 are Catholic.

When we returned to the Brothers' dwelling, dinner was waiting for us. It consisted in part of Japanese dishes, such as raw fish, pickled horse-radish, etc. Bro. Walter, a *Hoosier* from back home, was introduced during the meal. We talked about "our mutual friends" in Olyphant, Pa., he meanwhile chop-sticking his raw fish with much gusto. We awarded him the hero-medal.

That afternoon we visited a museum, where it was our good

fortune and rare privilege to gaze upon the relics of early Christianity in Japan. It was interesting to note that the Christian statues of the Blessed Mother and Child bear a marked resemblance to the Buddha, a fact which Bro. Walter

did Catholics and we have history's testimony to the fact that they did. Those who will be selected to be Maryknoll's missionaries among the *Nipponese* are certainly to be congratulated.



A VIEW OF MOUNT FUJI, JAPAN.

laid to the influence of Oriental art.

In Asakusa Park and vicinity we had a good view of the Japanese. A narrow shop-lined street leading to the shrines was thronged with people. The temple was erected in 1642, in honor of the god Bosatsu, whose likeness had been fished out of the Sumida River in 642. In front of the shrine proper is a huge collection box, about twelve feet long and five feet wide. Into this the worshipper tosses his coin, then he removes his hat, bows his head, utters his request, and passes on to make room for the unending throng behind.

A subsidiary shrine to the right is very interesting. The Japanese have a popular belief that anyone afflicted with a bodily disease will be cured if he touches the corresponding part of the body of this deity. As a consequence, the god's face is worn perfectly flat.

We were much impressed by the kindness, politeness, and hospitality of the Japanese. Everywhere we found the people pleasant and obliging. That in their hearts they are religious would impress anyone observing them at prayer before their idols. Such people ought to make splen-

Oct. 16—Bro. Janning, of St. Louis College, the Society of Mary's school in Yokohama, came on board this morning to meet us all. At 7 a. m. the *Nanking* set out for Shanghai. Fr. Dietz prepared the Mass notices for tomorrow (Sunday) and handed them to the Purser before luncheon.

Oct. 17—There were only three present at the six-thirty Mass, due perhaps to a mix-up on the time. The entire congregation received Holy Communion. The nine-thirty Mass was celebrated by Fr. Hodgins, who also preached to a congregation of seventeen in addition to ourselves. There was one new face;

To relieve our missionaries of innumerable clerical details and leave them freer to do their work of evangelizing, two of their number have been assigned to a Procure in China.

The first intention was to locate the Procure at Canton, but no house could be rented there, and our missionaries turned to Hongkong, where, under the patronage of Bishop Pozzoni, they have secured a rented house across the bay at Kowloon.



and the Episcopal minister was again present.

The "rolling *Nanking*" tossed today more than ever before. There were frequent crashes and bangs. In the dining room and writing rooms one had to hang on to the tables to keep from toppling over. This rolling, of course, is more amusing than anything else now. No one is afraid of it any more.

Oct. 18—We had our last sight of the Japanese islands this morning. We saw only jagged inhabitable cliffs, some of them very picturesque, however. One was reported to be an active volcano.

Most of us were busy today preparing our Shanghai mail. We found time, nevertheless, for a couple of games of chess.



BUDDHA, THE SILENT, AND ONE OF THE OTHER KIND.

Oct. 19—At a quarter of eight we obtained our first glimpse of China,—some of the coast islands. Shortly after, we noticed the beautiful blue of the ocean turn to green, and by eleven o'clock it was plain mud. Hence the name, *Yellow Sea*. Fishing junks began to dot the horizon on all sides, and we realized then that we could not be many miles from land. At twelve, when the screws were churning mud, we took a

pilot aboard, a necessary adjunct in these parts, for the sea is shallow and has shifting sandbanks. If the tide is favorable, we shall ascend the Yangtze-kiang this afternoon, and be in Shanghai by five o'clock.

#### WHO'S WHERE OVER THERE. IN KWANGTUNG PROVINCE.

##### 1. Kochow—

Rev. James E. Walsh, of Cumberland, Md.

Rev. George F. Wiseman, of Boston, Mass.

##### 2. Loting—

Rev. Daniel L. McShane, of Columbus, Indiana.

Rev. T. Walters McKenna, of Baltimore, Md.

##### 3. Tungchan—

Rev. Bernard F. Meyer, of Stuart, Ia.

Rev. Joseph S. Donovan, of Pittsburgh, Pa.

##### 4. Yeungkong—

Rev. Francis X. Ford, of Brooklyn, N. Y.

Rev. Anthony P. Hodgins, of Brooklyn, N. Y.

##### 5. Hongkong—(Procure)

Rev. Robert J. Cairns, of Worcester, Mass.

Rev. Alphonse S. Vogel, of New York City.

#### IN KWANGSI PROVINCE.

##### Wuchow—

Rev. William F. O'Shea, of Jersey City, N. J.

Rev. Frederick C. Dietz, of Oberlin, Ohio.

#### A NEW CENTER.

MARYKNOLL PROCURE  
BOX 595  
HONGKONG  
CHINA

The place above mentioned has four rooms and some furniture. The priest in charge, Fr. Cairns, says that he can use "a thousand dollars immediately", and he gives to the prospective donor the privilege of naming a chapel. As the chapel will be only temporary, the idea will hardly appeal, but we shall be happy to forward an initial gift for our first procure in Asia.

Mail or freight for any of the Maryknoll missions or missionaries in China should now be addressed as above.

### Our Loting Mission.



LAST spring the Star Chamber canvassed the question of *Loting*. We decided to let the summer pass without making the break. But *Loting* must have a missionary in the fall, and the missionary must have a mission. It was, then, with this idea safely ensconced between my neck and my hat, that the writer set out for that scene of future American missionary labors.

Loting is best reached from Canton, so *Ah Faithful* and myself, after helping the French priests at the Cathedral to celebrate "le quatorze Juillet," hopped on the big Wuchow steamer that takes us half way. Hot? The boat is a *de luxe* affair—sheltered decks and electric fans—but I kept pestering the steward for ice water, while *Ah Faithful* stripped off his shirt and railed at the temperature. Seems it was unusual, even for July in South China.

Loting is not on the West River, so our big steamer dumped us out at the nearest point, a hamlet called *Riverdale*,—doubtless so called after the town on the Hudson—although, to be sure, our Chinese town is probably a few thousand years older. Loting is only forty miles inland from Riverdale, and one has his choice of two routes; overland by sedan chair or foot; or via the Loting River in a sampan. The country is so mountainous that few take the land trip, and so we followed the crowd to the sampans, and resigned ourselves to a journey of three days up the little stream that leads to Loting. This trip is an old story to me, and I knew what I was in for, but still I had never negotiated it before at such an uninviting time of the year. As soon as we got

into our little boat, crowded as it was with chickens, dried fish, and opium smokers, we knew that we were up against a proposition; but no help for it,—*Loting or burst!*

After five minutes on our floating palace, the West River began to look mighty good to me, and I decided it was a good opportunity to collect a bet made with Fr. O'Shea,—to the effect that I would be the first Maryknoller to swim the West River. It was less than a mile wide here, and our little boat was not starting till the morning. I would not exchange that first plunge for a month at Cape May,—my, what a contrast as I came up tingling!—for the water was deep and cool.

Is not contrast the soul of enjoyment? Only a hungry man can enjoy a square meal; only those who have suffered in some way can enjoy anything. Perhaps it is only natural that the saints should be happier than we in Heaven, for by suffering more they create a capacity for enjoying more. Anyhow, apart from philosophizing, I was glad it was so hot, just for the pleasure of cooling off.

But I did not swim the West River, so the distinction, if it be one, is still open to aquatic Maryknollers. I swam about ten yards—and looked around to find myself a hundred yards down stream. Talk about your current! By the time I got across I should have landed somewhere near Canton. Perhaps coming back I may attempt it again and save the boat fare down.

The trip up was a bear,—seventy-two hours of sweltering. Even *Ah Faithful* said he should not like to repeat it. And as for me, I was down and out from the start. I lay where I first fell, supine, as flat as a pancake and with about as much starch in me. You could have bought me for a plugged nickel, and if you had made the purchase you could only have used me for a dish

rag. I was done up, knocked out, bowled over, black-jacked, sand-bagged, hammered to the ropes, and pinned to the mat.

If I had not been so far gone, I think I could not have stood it, but I did not have "pep" enough to do anything but lie there and take my medicine. I was past caring. The most startling revelations would not have thrilled me to the batting of an eye. If you had announced to me, "The world is crumbling!" I should have opened my jib just enough to answer, "Let her crumble!" Actually I had a stack of newspapers telling all about the Republican Convention, and, news-bound though I am, I never glanced at them once, so you can see that it was a real K. O. and no mistake.

These are incidents only. But there is a moral. I think the comment of a sensible person would be something like this:—"This man appears to be a good soul, but from the neck up he does not function. Why must he pick out the worst possible time of the year for such an expedition?"

I would subscribe to this criticism, and I mention the whole thing only as a hint to others to use a little more head-work in choosing times and moments.

At Loting we found the cate-

## For the Faith

The Story of  
JUST DE BRETENIERES  
of the Paris Seminary

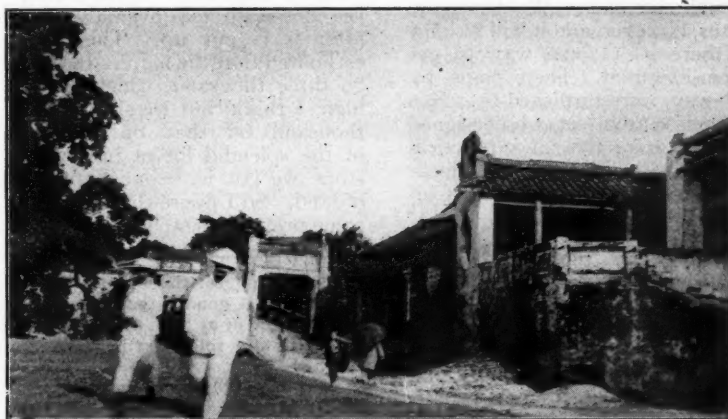
MARTYRED IN KOREA IN 1866  
*Attractively bound in tan cloth, stamped in gold. Illustrated.*

Price, One Dollar, Postpaid

chist and some of our neophytes on hand, and the welcome was worth it all.

I fear I am unapostolic, and often when I get into a town, all worn out, I inquire what foreign goods are to be had for sale. Something American, even if it is only the label on a can of kerosene, has such a stimulating effect! This time—I might as well own right up—I had a sneaking idea there might be a bottle or two of Los Angeles refreshment hiding around in some of the shops, and I was all set for it. But nothing doing. The only Caucasian articles to be had in this town are condensed milk and electricity. So I bought a can of milk, and had a notion to order up a few kilowats of electricity just for old times' sake.

The idea of this trip was to buy a property. The new missionary should be installed here after Retreat,—towards the end



MARYKNOLL PRIESTS ON A "HIKE" IN OLD CHINA.

of November. Consequently my job was to buy land at once.

After some weeks we secured a lot. If this property were in Wilkes-Barre, it would be on River Street. That is about as

follows the blue print, I would not care to take a bunch of mechanics and engineer the building myself.

The fussing around in Canton took two weeks, and I should

with this deal for three thousand dollars, all told.

During this time I led the hidden life, except for evenings with catechumens. The Protest-



THE CITY OF LOTING — FR. McSHANE'S NEW MISSION.

near as I can describe the site, with the addition that it is more elevated than the Wilkes-Barre Fifth Avenue. It is not an awful lot unlike some of those summer places on the Hudson between Harmon and Croton, only of course it has them all beaten forty ways. It is, in fact, on a bluff near the river, with a magnificent view, and placed just right to get every breath of air that is stirring. As a place for foreigners to live it would be hard to imagine a better situation.

It would seem a simple matter to have a house built, but there are no contractors around this neck of the woods to take all the trouble for you. We have the plans, however, and it will go hard if there isn't some way to get them executed. These plans, by the way, were furnished by a San Francisco architect, who designed a very attractive and practical house, with some neat Chinese touches, and all details for Chinese conditions specified.

Armed with the plans, I went to Canton to buy cement and other material not to be had here, and also to try my luck on hooking up with some kind of a contractor. Frankly, the only thing I ever built before was a rabbit-hutch, and though I will undertake to see that a contractor

probably be there yet, if it had not been for the kind interest which Fr. Fourquet, the Pro-Vicar, took in the matter. He has forgotten more about this game than I shall ever know, and it did not take him long to make arrangements for material at good prices and to sign me up with a contractor who seems to know his business. Yes, I have the contractor,—or perhaps better, he has me,—about that we shall tell better later on.

I signed him up to build the house in three months, taking care of all the labor, for one thousand dollars. The material we shall buy, as we do not want the house to fall over the day after it is put up. This man estimated that the material would go three thousand, which is not high, I think, but we shall clip a thousand off that, on account of the splendid lot of brick and stone we got with our purchase of land. So I figure that we shall come pretty close to getting away

**May we suggest the adoption of a catechist? A good catechist means the addition of at least one hundred adults to the fold of Christ every year.**

**Your Holy Name Society can fit nicely into mission work. Hire a catechist and get in touch with the Maryknoller who will use him.**

tants had all left for the summer, so I hadn't even an occasional chance to indulge in a few "red-haired words",—that being the euphonious designation here for the English language. Dr. Dickson indeed has gone all the way to Cambridge, so I am told, whereat I was much disappointed, but he is expected to return. He is certainly a well-liked man in this community.

Speaking of the Protestant effort here, I only just learned that the Presbyterians were not the first to evangelize Loting. They have been here for ten years, but prior to them a Swedish mission has held the fort here for twenty years. The Chinese tell me that they were Baptists, and their head missionary must have been a devoted man, for they still remember and speak highly of him. When the Swedes decided to fold their tents, they simply made over the mission and the good will to the Presbyterians. Just half the Swedish converts joined up with the Presbyterians on their coming; the other half stayed out,—whether keeping up their own religion in private or lapsing back to paganism, I do not know.

Thinking about the future of this mission and making inquiries, it appears that Loting is ready



right now for the Maryknoll Sisters. We have very few Christians, it is true, but by this time next year the resident missionary will certainly have several hundred baptized. Loting is comparatively easy of access in good weather, and in the matter of travelling it would probably be the easiest of all our missions for the sisters. Then, Loting is much *en rapport* with Canton, and, while not as modern, it gets the new ideas. Foreign women coming here to teach or work would strike the inhabitants quite as a matter of course,—something which cannot be said for all our stations.

This is not a big point however; when we are ready for the sisters, let us hope we shall not stand on a question of surprising the natives, for that has got to come sooner or later. Only, at first, it might be just as well to pick out the most propitious spot. I am assured by all that if the sisters came here tomorrow, they could immediately open a Girls' High School, a Girls' Industrial School, and an Orphanage or *Crèche*. I purposely bought enough land to take care of them, and the only thing necessary will be to build them a house. Which leads to an interesting subject.

Putting up a brand new central mission is an expensive proposition, and it will be seen that we have separated ourselves from a nice piece of change already. Figuring on land, church, and rectory, we put the figure at fifteen thousand dollars, and when it is all over that estimate is not going to be so very far off. It is time to add in a house for the sisters, and on that basis we give you the round figure of twenty thousand dollars. That's the Loting budget at the present time, if anybody asks about it. It is true that Monsignor Dunn\* passed us a whale of a donation,—two of them, in fact,—but ends do not meet yet, and you couldn't make them meet with anything

\*Diocesan Director for New York.

short of a life-sized check. All checks for under a thousand should be sent in the usual way, but all over that amount should be accompanied by a cablegram to prepare us for the shock.

Perhaps we might as well tell the whole story while we are at it. There is another little foundation in this mission very much to be desired. When you come to Loting they put you off the West River boat at a little place called *Riverdale*. It is a small market; a miserable little group of shacks, and there isn't a Christian in the



TWO OF A KIND—YOUR PLAY!

place. But we must have some sort of a little half-way house there,—if for nothing more, to give the missionaries a chance to say Mass.

Really, this is indicated,—I could fill this page with reasons for it. The only drawback is that it is such a poor little place that one would hardly hope to do much mission work there. For, of course, even when we build simply for the convenience of the missionaries, we always want to kill two birds with one stone. There is a fine town almost directly across the river, called Tucking. This is utilized by the

**Bl. John Gabriel Perboyre**  
Priest of the Congregation  
of the Mission

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Protestants for the same purpose. They have a big plant there, and while they of course do mission work in the town, too, still their main idea is the convenience of the place as a distributing point for men, supplies, etc. Tucking, however, being across the river, is not in the American territory, but belongs to the Jesuits, and while this would be no bar to our locating a house there, still on the whole it seems that we might do just as well to stick to Riverdale. Five hundred dollars will fill the bill nicely on this proposition.

Well, first we shall start to build our house at Loting. The contractor is here; everything is ready. The Catholic Church of Loting is soon going to have a local habitation and a name, at all events. It is a step; not such a big one, perhaps, but a necessary one. Later will come the real business of evangelization. One of God's anointed will be here, and the work can go on.

THE BUILDING CHRONICLE.

*Sept. 1*—Spent the day, and a pile of money, getting our deeds registered. We are now property owners, but had to take a half-Nelson on the bank account to do it, and the operation left the silent partner looking mighty sick.

Started to tear down the Chinese shacks encumbering the property. It is a forest of houses—actually sixteen in all. Gloom in camp, as the Canton contractor, due last week, has not arrived. Hired a local "boy" to break in for Fr. McShane. He is a shoemaker by trade, and answers to the name of *Boundary Wall*.

*Sept. 3*—Still no contractor. Wired to Canton for him, and,

as those things happen, he walked in ten minutes later. The telegram was a new one on *Boundary Wall*, who observed with great admiration that it was "some quick action."

Loting is disturbed. Favorite Chinese indoor sport of changing the government over night is in full swing. All the local satraps have hit the trail, and the town is full of Kwangsi soldiers. Much looting going on and things muddled up in general.

*Sept. 4—*More excitement. Local soldiers departing from Loting have commandeered all available boats, among them the sampans carrying bricks for our new house. Simple matter, however. Made some flags with the device,—"American Catholic Church—Urgent Business", and, armed with these, the brick ships had no trouble. Don't know just why this notice should have any effect on the soldiers, but it did, for they kept hands off.

Contractor's men not all here yet, nor is the ground ready for the new house, so he went to work making a wall around the property. This is much needed, for we are overrun by the curious, not to mention the light-fingered. Last night someone stole a dollar's worth of old bricks, and today brought a genius who will tell us who it was if we will give him ten dollars for the information. He left without the ten.

*Sept. 6—*We are setting our front wall in a little from the street, as that thoroughfare was too narrow for any use, and thus we make the city a present of a foot or two of land. This act made an impression on the na-

**Hunger stalks abroad in China, and although we have received no appeal from our own men in the south we know that in the center and north many are dying for lack of food. We shall be glad to send any offerings to the famine-stricken districts.**

tives, apparently, for two "aldermen" came to see us, remarking that we had made the beginning of the "Loting Bund." Full of civic consciousness, they pictured a Bund all along the river front, after the manner of Canton, and proposed that we buy up a lot of old shops along the route and construct about a mile of it as a gift to the city. It was a touching, if not a feeling, proposal, but



THE MISSION VERANDA—  
A HEALTH PROMOTER.

did not quite reach the spot. Told them we were keen for civic improvement, and would go to any lengths, except putting up cash on a wholesale basis of this kind.

Notable in charge of the pagan orphanage also called, and wants us to start another one. Says he gets only enough money to support two hundred babies a year and is obliged to turn away shoals of them. Asked him how about our taking over his orphanage and looking after all the kids together, but that was not his idea. He would not get his little "drag". Probably was a bona-fide offer for us to get into the game, on account of the government affair being inadequate. He will not have to ask us twice, if somebody gets behind us with the rhino.

If YOU enjoy reading  
**THE FIELD AFAR**  
your friends will too,  
if you tell them about it,  
and send their subscriptions  
to Maryknoll.

**WHY NOT TRY IT—NOW!**

*Sept. 8—*Feast of Our Lady's Nativity, and Maryknoll Departure Day—At last we are started. The house is a-building. Perhaps Providence wanted us to wait for this auspicious day. The contractor is a hustler, and things are moving. Cement bought in Canton not here yet, but long overdue. Out of our sixteen houses, decided to let stand eight shops fronting on the street. One will make a splendid temporary chapel, and the others will be useful for schools, reception rooms, and the like, until the missionary gets ready to erect more suitable buildings. Do not profess to be a mind reader nor a prophet either, but that will be only when his friends vary their unremitting kindness by slipping him a piece of change.

*Sept. 12—*One of our aldermanic friends decided to leave town today for political reasons. Came here and invited me to move over into his house—a regular palace—and live there rent free. He figures that the presence of a foreigner would inhibit any possible manhandling of his goods and chattels; or maybe he has pulled off something and is looking for somebody to hold the bag while he gets out from under. Anyhow, we stick to our present modest abode at six dollars a month. Troubles enough without adding any international complications.

Neighbor stole some boards from us today. Entered his house in dudgeon and took them back, amid the wails of his whole clan who insisted that we were robbing them of wood they had just bought with hard-earned money. Made me feel like the lawyer who was accused of boiling

his potatoes in widows' tears, but as I saw the theft with my own two eyes thought it best to call a halt before they take the shirts off our backs.

Sept. 19—A week gone, and no cement yet. However, today broke the monotony, for it marked the FIRST FRUITS OF LOTING. At last a few were got ready, and today a picked crowd of thirty received Baptism, all complete families except a few widowers. Only God can search hearts, but I am much mistaken if these people did not have an inkling that God had chosen to cast their lot among the saints. We are certainly glad to aggregate a few. Herd psychology operates strongly among the Chinese, and now that they have seen a chosen few admitted into the Church, there will be more of an urge to labor through the catechism and reach that blessed consummation themselves. For we have three hundred more catechumens on our books, and nothing is holding them back except their ignorance of the doctrine. On the Chinese mission, happy days are as many as unhappy days are few, but this was one of those occasions that the missionary lives for. May God in His loving kindness send many more like it to the Loting Mission!

*In the great mission fields of the world, persecution has raged against Christianity during nineteen-hundred years till recent times, when it was stopped by the civilization and power of Christian nations. Today, for the first time in the history of Christianity, Catholic missionaries are free to go throughout the pagan lands of China, and Japan, and India, and Africa, and spread the Catholic religion without being persecuted.*

*If ever there was a time when we should give our people, a mission education and training, that time is now. Forcible as the case is for the whole Catholic world to take up mission education and training, to America the appeal at the present time is so vehement that I doubt if so strong an appeal was ever made to any other people in the history of the world.—Fr. Price at the Educational Convention, 1918.*

**May we suggest the adoption of a catechist? A good catechist means the addition of at least one hundred adults to the fold of Christ every year.**

**Maryknoll-in-China has four districts, three of which are already occupied and the fourth controlled by our priests.**

**More Catechists are needed in each of these districts and the cost will be fifteen dollars a month for each. Will your Sunday School, or your sodality, or the school, or the parish become interested in one catechist and his station? Or would you consider something 'bigger'?**

#### POST-SCRIPTS.

Enclosed please find a check for \$200 to assist in paying the expenses of one of your valiant young priests' in China.

—Students' Mission Crusade,  
St. Joseph's, Emmitsburg, Md.

I rejoice with you that you have sent more evangelists into the field afar. I have here about twenty-five families and we are seeking to raise this year \$500 for the foreign missions under various titles and auspices. Thanks be to God, we are succeeding beyond our most sanguine expectations.

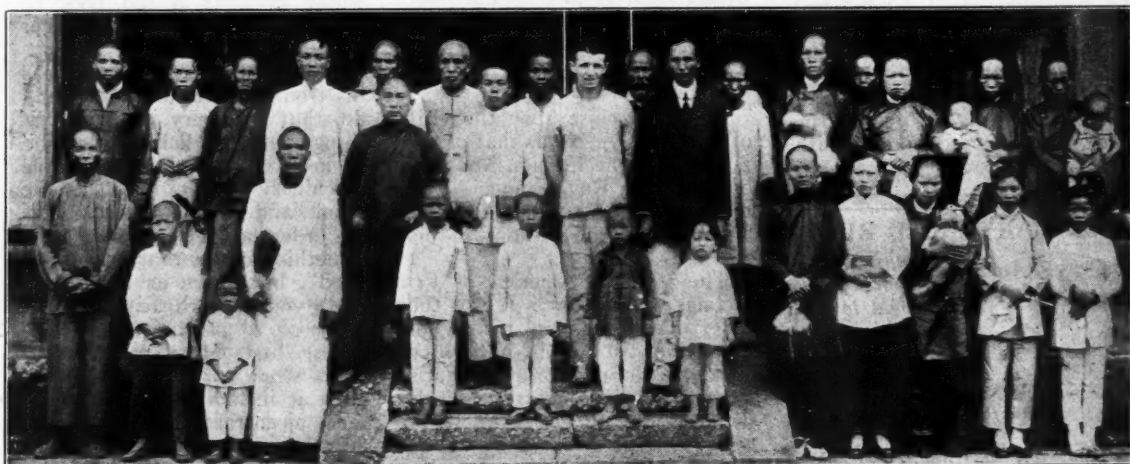
—Ky.

Please find enclosed five dollars "without a string." I want to send, some time, pocket money for our missionaries in China. I shall ask the Sodality Union to adopt a priest in foreign lands and to furnish a little extra money for his very own. A box will be placed on the table at our meetings once a month to afford opportunity for a little sacrifice to those who wish to make one.

—Washington, D. C.

My people are poor, and my territory (including portions of Georgia, South Carolina, and North Carolina) fully deserves all that the term "missions" can admit of. But I know that God blesses with great reward those who give when they themselves are in need, and for that reason I wish you to send sample copies of THE FIELD AFAR and any other papers you may publish, to all the persons on the enclosed list. Say that I asked that you send these sample copies, and that I hoped they would all subscribe and so get some knowledge of our American missionary hopes and endeavors and perhaps send a mite of their little to help the Cause.

—South Carolina.



THE FIRST FRUITS OF LOTING—NEWLY-BAPTIZED FAMILIES.



## News from Home.

EVERYTHING is in running order on the hill, thank you. Well, not everything—nor is the order perfect—but as things go these days we cannot complain. We wish that others, especially the poor little ones and the deserving grown-ups in Central Europe and famine-stricken China, were as well off as we are. We would divide with them all, but we can't serve everybody.

A kindly spirit followed an automobile from Maryknoll to New York one day not long ago. The car was from Ohio, and a harmless-looking priest was at the wheel. Beside him sat the Maryknoll Superior, and at several crossings stalwarts smiled a welcome as if they had seen

### *The Field Afar*

printed in great letters on the hood.

Once a burly officer stepped over at a crossing to get some points on Ohio laws, and the chauffeur began to feel important—but a few blocks away he made a wrong turn and found himself on forbidden ground pocketed in the midst of the great whirl. The traffic officer looked disgusted and the gentle chauffeur was sure that his hour had come. With heavy stride and head set up for action, the helmeted giant approached the offenders' bus from Maryknoll. Suddenly he made a discovery, hesitated a minute, and then approached the clerical violaters. Fixing his eye on the care-worn Superior, he said with a refreshingly sweet Irish accent,

"Father, you're a long way from home."

That was "Pat," and when the admission was made by the truly-rurals from up-State, a way out was found—with no further evil consequences.

Among recent guests at Maryknoll were two who came across the Atlantic in different boats and from different points.

The first to arrive was a certain layman who figured in the "Observations" of a Maryknoller. This layman, Mr. C—, had met the Maryknoll Superior in Japan and received him later in Shanghai, organizing a large reception at the Astor House in that city. On returning from South China to Shanghai, Fr. Walsh found the said Mr. C— preparing a St. Patrick's Eve banquet at the Commercial Hotel, from which memorable date no further word had been received from C— until he landed at Maryknoll with the rank of Captain in the British army and with a record of special work in Siberia and Russia.

Captain C— had visited the distressed Island of Saints to see his relatives and was on his way back to Shanghai, his "home, sweet home," and the last seen of him he was carrying a hat-box through the train-gate of the Grand Central just as the door was about to be shut. *Au revoir*, C—. We shall need your services later.

Following close upon the visit of Captain C— was that of the Superior of the Foreign Missions of Paris, the Rev. Francois Delmas, on his way to Hongkong for a council of the bishops of his Society.

The visit to America of Fr. Delmas was historic. It was the first time in its long history of more than two hundred and fifty years that a Superior of the Paris Foreign Missions had come to this country.

Fr. Delmas was received at the French Line dock by the Superior

You cannot help us better just now than by sending two hundred and fifty dollars for the support of a Maryknoll student—and in return he will be mindful of you and yours.

A parish or a Society that would pay for the board and tuition of a Maryknoll student, at our Seminary or Preparatory College, would prove a real benefactor.

of Maryknoll and Dr. Paluel J. Flagg, the dean of our "medical faculty," who drove the distinguished visitor through Yonkers, Tarrytown, and Sleepy Hollow to Ossining, where Fr. Delmas enjoyed a peaceful Sunday in preparation for his long journey across the continent to San Francisco and Seattle. En route, Fr. Delmas visited friends at the Catholic University at Washington, the Maryknoll Procure at San Francisco, the Seminary at Menlo Park and, finally, Seattle, from whence, after only ten days in the United States, he left for the Orient.

There is a new Procurator at the Knoll, and, with nothing on his mind but some light hair and the idea of procuring as well as preserving, he succeeds in keeping everybody moving. This Procurator is fortunate in having no money worries and no creditors to look occasionally in the face. These belong to the Treasurer, whose eyesight is too poor to allow him to recognize any other than benefactors.

The Procurator, of course, has his troubles. He finds, as many do, that it is very easy to start things but the "dickens of a job" to keep them up. He gets the machinery all set up, turns the crank, and discovers a loose nut. He orders a "certain kind," and something comes that is "just as good", but twice as bad. You know yourself, dear reader, something of a procurator's experiences, but Maryknoll really gives scope for a wide variety, since it includes seven houses, a farm, a central heating-plant, and a water-supply, together with the responsibility of catering for one

## THE MARYKNOLL RING



Everything that comes from Maryknoll ought to be good. This ring

will stand under criticism.

Sterling silver.....\$5.00

10-karat gold.....7.00

(Prices subject to change)

When ordering state size

Field Afar Office, Ossining, N. Y.

hundred and thirty people—plus the canary bird that Algernon Croesus sent when he was leaving for his winter home.

Catering is, naturally, the great difficulty for a procurator, who, by all traditions of Catholic institutions, is supposed to be economical to such a nicety as to make him unpopular. Ours at Maryknoll has an unusually patient lot of people to deal with and whatever appears on the table is taken or left without a murmur. It may be a squeal-less porker, or a sinewy rooster, an un-fatted calf, or a home-chopped sausage—nothing is ever said, so far as the writer knows, and little is thought, about the lay-out, so that our Procurator's trials are few from this end.

But the great burden is, while seeing a hundred things that need to be done, suddenly to be confronted with the announcement that there is no water—which means an upset all along the line. Since the last writing, however, the water situation has improved. The question of a supply is not at all serious: our difficulty has been to hitch the supply securely to our faucets, and with a few thousand dollars we can do this. But who wants to give a water supply to a foreign mission or any other seminary?

Some years ago, when we extracted money from John D. Rockefeller in compensation for the loss of some property that we are glad not to have secured, we sank the cash received under the ground, turning it first into pipes that connected our establishment with the *Cloaca Maxima* of Ossining, and we proceeded to forget the gentleman from whose checkbook it came.

For a water-supply, however, the case is really quite different. There is the symbolism of the commodity, as well as the water itself—"My soul thirsteth after the fountains of living waters." This is really a fine chance for some friend of Maryknoll to

come forward and say—

I know (or, I don't know) what it means to have an inadequate water supply and you may put me down as your provider of that necessity at Maryknoll. Here is my check (or bonds, if you will) for five thousand dollars. If you don't need it all put away the balance as a fund for the upkeep. (Note what follows).

Now, dear reader, don't run away with the impression that the above paragraph has come, or will come, true. If true it comes we shall tell you and you will rejoice with us.

Some of our friends think that

and says that we are getting rich at Maryknoll. This man knows better, and we wasted no words on him.

We are not growing rich, but we are getting big, and for the present, at least, our debt is moving in proportion, but this can hardly be helped while building operations continue.

Nor are we unduly solicitous, because new friends are daily discovering us, and new friends often mean new backers. These, added to old friends who remain constant, make it possible for us to



ST. CHRISTOPHER'S BROOK IN THE MARYKNOLL WOODS.

whenever we express our need for something the wherewithal immediately follows. Such friends have usually neither money nor experience. If they had money they would—or they think they would—sit right down and send us a check. If they had experience they would know that it is only one out of thousands who rises to the inspiration and answers such a call. Yet such individuals, God-inspired, do turn up occasionally.

And while we are on this money question, we met a man the other day who reads *THE FIELD AFAR*

keep pace with the vocations presenting themselves and to accept the opportunities that are opening to us.

Maryknoll is something of a moving picture itself, so that there is not much excuse for us to call for a reel movie, but in passing it might be well to mention that some one—possibly you—expressed his intention, some months ago, of sending a movie equipment up to this hill top. And of course it will be welcome.

In the meantime, our students

have staged a one-act play entitled *The Dragon Conquered*. This play was written by a deacon—no less!—and is enough of a thriller to recommend itself to the most hard-to-satisfy group of players in the country.

The scene is laid in China. The "Yellow Dragon" is a bandit chief, overpowering, but in the end overpowered by the grace of God operating through a courageous young priest.

And there you are. We are not advertising this play, because it is not in print, but, if copies are requested, our Students' Unit will see what can be done to supply them.

#### The Field Afar for 6 yrs.—\$5.00

"How is the building getting on?" writes a sympathetic but poor subscriber. And we are inclined to ask, "Where?"

*In China*—at Loting there are no strikes, labor is cheap and material more or less accessible. All that is needed is patience—and a few thousand dollars.

*On the Coast*—we are getting ready, at Los Angeles, to replace an old school, about to be condemned, with a more fire-proof structure, and we have left the problem to our representatives, who are gathering funds from the Japanese, and to a local architect.

*At Maryknoll-near-Scranton*—the first section of our Preparatory College is up and occupied, so that what more is to be done can be accomplished gradually and largely by ourselves.

*At the Center*—even as your scribe's ink flows on a K. of C. pad (of which we bought a car-load, having to pay for the same several hundreds of dollars), he can look out "on the job"—an almost frightening extent of foundations. One lone steam shovel is singing its song, for which act it is paid as much a day as Robinson Caruso used to get for

chirping a bit of opera. Three or four wagons are carrying away the excavated soil, and a line-up of masons are working the few sections of wall yet unfinished.

Final—at least, we hope they are final for us—adjustments are



JOHN CHANG—KOREAN

being made in the heating-plant, which has been a black beast but is gradually turning into a useful domestic animal.

There is a *Chang* up here on the hill. He is a Korean and his Christian name is *John*. John Chang is fairly-well-educated, very well-mannered, and has the ambition to serve the Church as a lay-apostle. He has come highly recommended and is anxious to secure, during a few years' experience in the United States, a knowledge of Church

history, Catholic doctrine, and correct English.

✻ We are open to suggestions or offers on behalf of this young Korean, who might well fit into some useful service in the house of a priest who would guide the young man's studies.

The Feast of the Immaculate Conception was marked by the reception of several postulants at St. Teresa's. The new novices are:—

Sr. Mary Gabriel—Anna F. Donnelly, Cambridge, Mass.  
Sr. Mary Ignatius—Mary G. Quigley, Philadelphia, Pa.  
Sr. Marie Therese—Theresa G. Kehoe, New York City.  
Sr. Mary Bernard—Helen L. Maloney, Binghamton, N. Y.  
Sr. Mary Raphael—Rose N. Harrington, Oakland, Calif.  
Sr. Marie Rosaire—Mary A. Greaney, Jersey City, N. J.

We are often asked how we secure strong additions to the ranks of the brothers and sisters at Maryknoll. The answer is the same as that to the question, Where did you find that fine body of students?

*They come.*

(1) We keep up daily prayers for vocations.

(2) Several hundred thousand—probably a half million—people are getting, through THE FIELD AFAR, a fairly accurate idea of the purpose and spirit of Maryknoll. Knowledge of our own work opens the mind and prepares the heart for God's grace, that comes for the asking to receptive and generous souls.

Of the three classes of vocations mentioned above, what surprises many is the number of auxiliary brothers enrolled in our work. Actually we have only a score, but this is considered large—although it should be thought small. Just as soon as Maryknoll can accommodate them, we shall look for at least fifty of these co-workers in the Cause, and they should represent as



many branches of employment as possible, including clerical and manual labor.

Already we have one experienced farmer, one professional nurse, a few machinists, several clerical workers, a chauffeur, and some general-utility men.

We can keep busy an extra bookkeeper, a stenographer, a school teacher, a doctor, a dentist, a music master, a carpenter, a painter, a plumber, a smith, a photographer, a mason, an iron worker, an electrician, a—but what's the use? Make it anything except a professional house-breaker. Of this we are convinced, that today in the United States there are hundreds of Catholic men, not too young nor too old, who, if they realized the value of service and the blessings, spiritual and temporal, of an auxiliary brother's life, would hasten to present themselves for the Army of Christ.

*Many nations seek material help today from the United States. But greater still is the need of that help which the Catholic Church of the United States can and will give to the nations of the Earth.*

#### SUPPLIED BY THE PROCURATOR.

The other day something of a calamity befell us—the announcement by the Procurator that the last blanket at Maryknoll had been given out and that all must use Christian Science methods unless the situation were immediately relieved.

"How many do you need?" asked the Treasurer, after he recovered.

"Two hundred pair," answered the Procurator, without blinking an eye.

"What will they cost?" inquired the Treasurer.

"\$1200," was the answer—and the Treasurer again succumbed.

"Why not ask our friends to help us through THE FIELD AFAR?"

"Happy thought!" whispered the Treasurer—as life gradually returned.

Dear reader, will you send us a pair of blankets to keep the blood of some future missionary in circulation until the winter has passed? If you have not the blankets, send the equivalent, for we are in a position to buy right and will make a good bargain.

Yours for a pair of blankets—  
Procurator.

### Maryknolls-on-the-Pacific.

BISHOP DEMANGE, on his way home to Korea, came to our Procure. Our housekeeper had taken an overdue vacation and, oh, boy! when Fr. S— would flip a flap-jack like the man in Childs', it did a few acrobatic stunts and landed where Brother J—, who was serving up golf balls with the egg cups, least wanted it. And Brother J— fried tortoise shells on the chops. However, now we are catching on. It took a stone-crusher digestion to pull us through, and scorched hands, but the ruby, syrupy coffee no longer keeps up high speed all night, the eggs are oozy, and one can tell what part of the chop is the bone. But Bishop Demange did not wait for these results of the experiments. He talked of the future needs and the few harvesters of the Church in Korea—and went to sojourn with our friends, the Marists. So half of the Korean hierarchy was saved, and the Bishop sailed out of the Golden Gate with a great story of narrow escape to be told to his people.

Tungchan, China, has no milk inspectors, no profiteers exploiting the hunger of babies,—because it has no milk. So Fr. Meyer, seeing that his

little neck of the woods needed a cow or canned-milk supply, sat down and wrote to this Procure for a goat. Six weeks later, as perhaps you know, we set out over the hills of San Francisco for one of these "Ford milk-makers." We had a brief-case filled with replies from our ad in the "want column." We sought no ordinary tin-can-alley goat. We wanted a *Toggenbury*, with nice whiskers like the missionaries and a vocation for far-away fields. Wide we went in our quest, returning home at night to freshen the seventy-eight blades of grass in the backyard with irrigation from the kitchen window, and to drive in the stake. But no goat came to that stake; and just when we landed on a couple of bantam-weight cows, we received word from the *China Mail S.S. Co.* that their ships would not transport goats. So Fr. Meyer's town will drink its amber tea milk-less.

"Procure? What d'ya mean, Procure?" That's what they all say when we mention the name of our San Francisco establishment. Well, our eleven rooms, including auditorium, chapel and office, are given over as missionaries' hotel, a buying and shipping house for missions, and headquarters for Maryknoll propaganda work on a long Coast strip.



BISHOP TACCONI OF HONAN AND HIS AMERICAN "AIDES,"  
ALL NOW IN CHINA.

When our six departing missionaries, with Fr. Edwin Byrne of Philadelphia, struck San Francisco, three beds in a room and a mattress on the floor were the accommodations we had to offer. Neighboring pastors offered hospitality, but all "the crowd" wanted to be together.

San Franciscans crowded St. Mary's Cathedral to honor them with a departure ceremony; afterwards, the two lower floors of the Procure overflowed to the street with the Maryknoll Auxiliary and interested friends who came to wish them "Godspeed."

After standing at the Golden Gate till their boat dwindled to a speck on the Pacific, we returned home to find that Bishop Tacconi, Fr. Howard Lawton, Fr. Clougherty, and Mr. Joseph Kerin, were due. The three latter are young Americans going to the Bishop's diocese in the heart of China for educational work. The six sisters from St. Mary's-of-the-Woods, Indiana, were on the same train, with the same destination and purpose.

Then came our own Bishop de Guébriant, accompanied by our Very Reverend Superior on his annual visit; to be followed next day by the Superior-General of the Belgian Scheut missionaries, and the Scheut Superior of their missions in the Philippines.

A big array of missionaries! Of course we had to lend some to our friends. There were fifteen missionaries on the boat on one single day. If they keep on coming like this we shall put up a bill for widening the Golden Gate.

*Do you know that the art of paper-making from fibrous substance reduced to pulp originated with the Chinese?*



AT Los Angeles, the Maryknoll Convent is now an actuality. Some weeks ago, through a fortunate circumstance—Providential, the sisters believe, and with good reason—a desirable house directly opposite the Japanese Sisters' home became vacant. It was purchased for a modest sum—about nine thousand dollars, as we recall—and soon after was taken possession of by our little group of Maryknoll Sisters as their future home.

There was no time to issue an S.O.S. for funds, and no funds to draw upon for such a purpose. Besides, Maryknoll had been pushing many needs and feared to weary its friends, so that this new Maryknoll Convent has no one as yet to sponsor it.

We offer it to any one who will be its uncle or aunt.

The remarkable gathering expedition of our two priest representatives, who are asking Japanese, pagan and Catholic, to build the new school on the site of a poor wooden structure now in use, continues with its surprises. And plans are being prepared for the school itself.

As for Seattle, after a delightful period of sunshine, rain came, but it did not dampen the spirits of the two frail-looking little sisters who are holding the fort till more help can arrive. In the meantime, although they have no home of their own, they have enough to eat and wherewith to be clothed. They are lodged at present with the zealous Italian Sisters at the Columbus Sanatorium and find their lines in pleasant places, with rooms that have steam radiators and steam in the radiators.

At the Kindergarten on Spruce St., where they spend their busy days, they have received many interested visitors and experienced many kindnesses, all of which their little black-haired charges also enjoyed.

#### FRIENDS ON THE COAST

will find it convenient to secure Maryknoll supplies—books, prints, postcards, etc.—from the Maryknoll Procure, 1911 Van Ness Avenue, San Francisco.—Rev. Joseph A. Sweeney, Director.

The Maryknoll Sisters manage, too, to get in several lessons in Japanese each week; and they find physical exercise in their occasional visits to the homes of their absent children—one of whom was living above a Buddhist temple!

At last accounts they were rejoicing over the advent of a statue of The Sacred Heart and a small piece of linoleum, the two great gifts of the month.

A Korean Catholic young man, John Chang, now at Maryknoll, visited the Kindergarten and "Japped" to the babes, to their evident delight.

#### WANTED—

An Ostensorium for the Maryknoll Convent in Los Angeles.

Our call for *Stringless Gifts* found an echo in many hearts and produced a net result of about twelve thousand dollars.

The object of this appeal was to clean up some balances, and we were partially successful. What especially pleased us was the fact that the idea made an impression. Between you and us, dear reader, many institutions like and unlike ours are somewhat embarrassed with designated gifts, but they are much more embarrassed to know how to pay for bread, water, heat, and light—because few among their friends think of such needs. Besides, many people like to feel that what they give stays, perhaps as a memorial to their beloved.

In this work for souls, however, we find practically no benefactors who are looking for a public acknowledgment. On the contrary, we are expressly warned not to mention their offerings. This fact leads us to believe that it is worthwhile to emphasize the idea of *Stringless Gifts*.

## WORTHY OF IMITATION.

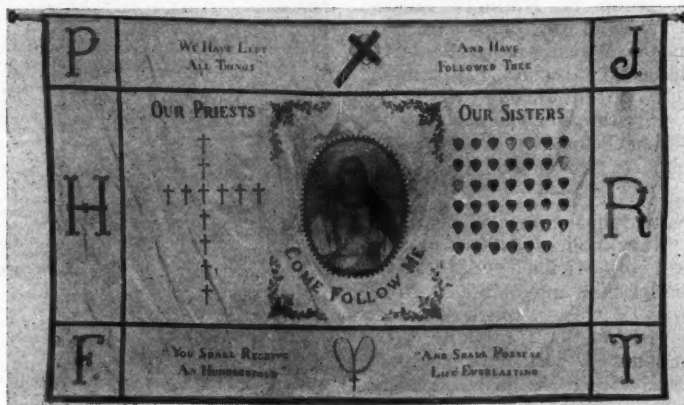
Twelve priests and forty-one sisters have gone into the service of the Church from the *Holy Redeemer Parish* of Rochester, N. Y., since its foundation.

And the parish has now raised a *Religious Service Flag*, the first of its kind, we believe. The flag,

and have appointed you, that you should go and bring forth fruit, and your fruit should remain".

## To "Old Gold"—

Thanks to you, whoever and whatever you are. You might be old, but the gold is no worse for that. Thanks again.



a photograph of which appears in this page, is thus described:

It is made of white silk, five by eight feet. In the center is a picture of the Sacred Heart under which are the words, "Come, follow Me." Directly above are a cross and a crown, symbolic of the trials of this life and of their consequent eternal reward. Below is a rosary, indicative of a powerful means to obtain personal sanctification. To the right of the picture are twelve red crosses arranged in the form of a large cross, and at the left forty-one red hearts grouped together, representing the twelve priests and the forty-one sisters. At the extreme right and left are two large letters, "H and R," meaning Holy Redeemer, and at the four corners are the capital letters, "P. J. F. T."—Prudence, Justice, Fortitude and Temperance, the four cardinal virtues, which are absolutely necessary in the lives of those consecrated in a special manner to Almighty God.

Along the top of the flag are the words of St. Peter, "We have left all things and have followed Thee", and at the bottom the words of Christ, "You shall receive a hundredfold and shall possess life everlasting."

In addition to this flag, a roll of honor hangs on the side of the wall of the Church, near the Sanctuary, containing the names of the priests and the year of their ordination, and the sisters' names in the world and religion and the dates of their reception. At the very top are the words of Christ, "I have chosen you

FOR these souls, and for those of all our deceased benefactors, please say a prayer:

V. Rev. F. H. Zabel,	Mary E. Blakely
D. D.	John Siney
Rev. Joseph Flannely	Henry J. Meyer
Rev. John Higgins	Mrs. Julia Boyle
Sr. M. Teresa, O. S. D.	C. C. Gordan
Sr. Benedicta, O. S. D.	Patrick Canning
Sr. M. Michael	E. A. Moynihan
Sr. Valerian	Mrs. P. Cleary
Sr. M. Euphrasia	Mrs. J. J. Tynan
John H. Connolly	Mrs. Kate B. Fox
Baroness von Schon-	Luke Vollmar
berg	Clarisse Nicolas
Sarah C. Behan	Mrs. Rose Bond
Christopher A. Shea	James Gilmore
Philip Fitzpatrick	Mrs. Margaret Scanlan
Martha Flanagan	Mr. Sullivan
Katherine Sheehan	Catherine White
Mrs. Roger Williams	Mr. Neil
James J. Owens	Mrs. Elizabeth Meehan
Mrs. M. E. Murphy	Frank H. Sheridan
James J. Etchingham	Annie McNiff
Mrs. Elizabeth Mc-	Mrs. Anna G. Lindsay
Murray	
Mrs. Hannah Ross	
Norah McCarthy	
Della Bansham	

From the *Petit Messenger* of Ningpo, China, we learn that God has called to her reward Sister Vincent McCarthy, an old Irish sister whose activities in China covered a period of forty-four years. The Maryknoll Superior when in the Far East met this venerable nun at Kiukiang. She had been through many difficult and dangerous experiences. Give her a prayer.

## SHORT CATECHISM OF CHURCH HISTORY

By Rt. Rev. Msgr. J. H. OUCHTERINO, V. G.  
It contains two hundred questions with clear, brief answers. Price 25 cents.  
Orders sent to THE FIELD AFAR OFFICE will benefit Maryknoll.

## Supernatural Merit Your Treasure in Heaven

By Rev. F. J. Remler, C. M.  
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THE INNER LIFE OF THE SOUL

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The writer has left to Maryknoll the royalty on this valuable book.

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IN ALASKA

(Fr. Judge, S. J.)

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SERMONS AND INSTRUCTIONS

Definitions, Word-Pictures, Exemplifications, Quotations and Stories, explanatory of Catholic Doctrine and Practice. Edited by Rev. Charles J. Callan, O. P. Price, \$2.25.

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Ossining P. O., N. Y.

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This snappy little mission paper is clutching the hearts of young people—and their elders—across the country.

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If you are not going to use that typewriter, we can keep it in action. Thank you.



## Getting After It.



The spotlight artist was busy last month and here is the result.

### VÉNARD LAND SALES

Total area at The Vénard.....6,000,000 ft.  
Sold up to Dec. 10, 1920.....1,468,638 ft.  
For sale at ¼ cent a foot.....4,531,362 ft.

### MARYKNOLL LAND SALES

(Original Purchase)

Total area.....4,450,000 ft.  
Sold up to Dec. 10, 1920.....3,057,188 ft.  
For sale at 1 cent a foot.....1,392,812 ft.

### STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Vénard.

### MARYKNOLL STUDENT AID

Fall River Diocese Fund (Incomplete) \$ 912.14  
Our Lady of Perpetual Help Fund (Incomplete).....150.98

### VÉNARD STUDENT AID

Vénard Circles Fund, No. 1 (Complete) \$ 1,000.00  
Vénard Circles Fund, No. 2 (Complete) 1,000.00  
Vénard Circles Fund, No. 3 (Incomplete) 198.35

### SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

(Complete)

Abb. Williams Catechist Fund, No. 1 \$14,000.00  
Abb. Williams Catechist Fund, No. 2 14,000.00  
Abb. Williams Catechist Fund, No. 3 14,000.00  
Abb. Williams Catechist Fund, No. 4 4,000.00  
Abb. Williams Catechist Fund, No. 5 4,000.00  
Yungkhong Catechist Fund, No. 1 4,000.00

(Incomplete)

Our Daily Bread Fund.....\$ 1,142.27  
Maryknoll Propaganda Fund.....5,000.00  
Altar Wine Fund.....200.00  
Sanctuary Candle Fund.....260.00  
Sanctuary Oil Fund.....232.55  
Sacred Vessels Fund.....77.00  
Abb. Williams Catechist Fund, No. 6.....1,000.00  
Yungkhong Catechist Fund, No. 2.....1,042.85  
Fr. Price Memorial Catechist Fund.....532.60  
Missioners' Book Fund.....442.00  
Circles' Missioners-Support Fund....301.00

†On hand but not operative.

### "OUR SUNDAY VISITOR"

The most popular and the most widely circulated Catholic weekly.

Subscription price, :: \$ .75 a year

### THE FIELD AFAR

Monthly of the Catholic Foreign Mission Society of America.

Subscription price, :: \$1.00 a year

Both together, for \$1.50 a year

Address: The Field Afar Office.

To the Councils of the Society for the Propagation of the Faith we acknowledge with thanks a remittance of \$743, brought to Maryknoll by Bishop de Guébriant on his return from France. This sum will be devoted to the work of our priests in China.

A group of graduate nurses interested in the mission of Fr. James E. Walsh, and particularly in his head catechist, Epiphanius Yip, have sent through Fr. Danner, Pittsburgh Diocesan Director, a check for fifty dollars to be applied to this catechist's salary.

Notice has come of bequests for Maryknoll of \$300 from the estate of Michael O'Mara of Philadelphia, and of \$6000 from Anna J. Casey of Rochester, N. Y. We look forward with confidence to securing these bequests. Since the last issue the legacy of \$100 from Mary E. Boyle has matured.

We ask the special prayers of our readers for these benefactors.

"The Ossining Council, K. of C.," writes Msgr. Dunn in his chatty page of the Catholic News, enjoys the unique distinction of having six American priests in the foreign mission field. The knights have done many worthy things during the war and since and we, therefore, naturally look to them to keep on doing. This is only a suggestion but if it is followed we may confidently look forward to its adoption by other councils in other parts of the country. If Ossining Council takes over the contract of adopting the entire six members, or, if that is too heavy a contract, simply one with two catechists on the side, ways will be found to duplicate the proposition without delay.

The name of Fr. J. F. Noll is linked with that of *Our Sunday Visitor*, which is undoubtedly the most largely circulated Catholic weekly in the United States. And now through the generosity of Fr. Noll the name of his paper will appear among the Founders of the Maryknoll Preparatory College, The Vénard—and will read—

OUR SUNDAY VISITOR BURSE.

### FROM YOUR STATE AND OTHERS.

State	Gift	New Subscribers
Alabama.....	\$ 2.00	
Arizona.....	5.00	4
Arkansas.....	2.00	6
California.....	651.97	589
Colorado.....	6.00	8
Connecticut.....	419.86	14
Delaware.....	43.00	34
District of Columbia.....	141.10	61
Florida.....	11.00	
Georgia.....	1.50	
Idaho.....	10.00	15
Illinois.....	5,202.10	98
Iowa.....	36.00	
Kansas.....	1.00	
Kentucky.....	108.03	
Louisiana.....	2.00	
Maine.....	20.12	
Maryland.....	*5,040.10	86
Massachusetts.....	15,272.04	140
Michigan.....	388.35	112
Minnesota.....	94.94	23
Missouri.....	200.25	29
Montana.....	6.00	
Nebraska.....	302.00	3
Nevada.....	1.00	2
New Hampshire.....	262.60	10
New Jersey.....	1,418.87	710
New Mexico.....	4.00	
New York.....	2,446.08	1,859
North Dakota.....	3.50	
Ohio.....	1,524.85	1,336
Oregon.....	16.20	
Pennsylvania.....	923.71	70
Rhode Island.....	122.00	9
South Dakota.....	51.00	
Texas.....	20.00	
Vermont.....	7.00	2
Virginia.....	30.00	12
Washington.....	45.00	
West Virginia.....	18.50	8
Wisconsin.....	43.85	22
Wyoming.....	2.00	8

### FROM BEYOND THE BORDERS

Canada.....	20.00	31
Philippines.....	200.20	

Total of New Subscribers.....5,311

### The Field Afar for life—\$50.00

#### NEW PERPETUAL MEMBERS.

**Living**—Rev. Friends, 2; K. D. B.; A. B.; T. J. K.; M. E. C.; A. S.; M. G.; M. C. W.; J. McM.; M. N. and family; A. M.; Mrs. G. W.; L. C. B.; Mrs. L. G. K.; J. G. K.; E. D.; F. family; C. F.; A. F.; M. E. F.; M. F. C.; Mrs. W. H. O'B.; Mrs. R. O'N.; M. E. C.; J. H.; J. J. K.; C. family; L. E.; M. A. L.; C. H.; M. H.; J. E. C.; A. B. C.

**Deceased**—Michael J. Miles; Cornelius J. Carroll; Alice Lavery; Mary E. Boyle; Patrick John Kane; Mary A. Geagan; Michael Fitzgerald; Eliza Fitzgerald; Peter E. Sheridan; Walter J. Person; George W. Connell; Joseph Kunz; Annie Murphy; Flynn family; Mrs. Ellen D. Power; John P. Ford; A. L. Murphy; Frances Claver; Ellis and Shields families; Mrs. Ellen Crimmin; Mary A. Cassidy; John Hyland; Johanna Hyland; Mary Fleming; Ellen McCarthy; Margaret Woods; Mary Donahue; Michael Coyle; Rose Leonard Coyle; Morris family; Maxine E. Jufrelt; Frank Nolan; Margaret Bowen; Mary and Francis Hagan.

\*Legacy, \$4,750.00  
†Annuity, \$1,000.00

## A STUDY IN BURSE PROGRESS.

A Burse is a sum of money, the interest of which will board and educate, continuously, one student for the priesthood.

## MARYKNOLL BURSSES (Complete)

Cardinal Farley Burse.....	\$ 5,000.00
Sacred Heart Memorial Burse.....	5,000.00
John L. Boland Burse.....	6,000.00
Blessed Sacrament Burse.....	5,000.00
St. Willibrod Burse.....	15,000.00
Providence Diocese Burse.....	5,000.00
Fr. Elias Younan Burse.....	5,000.00
Mary Queen of Apostles Burse.....	5,000.00
O. L. of Miraculous Medal Burse.....	5,002.00
Our Lady of Perpetual Help Burse.....	5,000.00
Holy Trinity Burse.....	6,000.00
Father B. Burse.....	16,273.31
Bishop Doran Memorial Burse.....	5,000.00
St. Charles Borromeo Burse.....	15,000.00
St. Thomas the Apostle Burse.....	5,000.00
St. Catherine of Siena Burse.....	5,000.00
Rev. Joseph M. Gleeson Burse, No. 1.....	5,000.00
Rev. Joseph M. Gleeson Burse, No. 2.....	5,000.00
Bp. Cusack Memorial Burse.....	6,000.00
Albany Diocese.....	5,000.00
Fall River Diocese Burse.....	5,000.00
Thanksgiving Burse, No. 1.....	5,000.00
Thanksgiving Burse, No. 2.....	5,000.00
Annuitant's Memorial Burse.....	5,000.00
Rev. John J. Cullen Memorial Burse.....	5,000.00
Anonymous Burse.....	5,000.00
St. Margaret Mary Burse.....	5,000.00
C. W. B. L. Burse.....	6,000.00
Bl. Julia Billiard Burse.....	5,434.10
Mother Theodore Guerin Burse.....	5,000.00
Mackay Memorial Burse.....	5,000.00
St. Columba Burse.....	5,563.00
Abp. John J. Williams Burse.....	5,279.21
St. Teresa Burse.....	15,137.27
Sacred Heart Burse, No. 2.....	5,122.63
Holy Ghost Burse.....	5,022.00
Rev. Thomas F. Price Memorial Burse.....	15,000.00
St. Vincent de Paul Burse.....	5,017.26
Manhattanville Alumnae Association Burse.....	5,000.00
James and Catherine Meehan Burse.....	5,000.00
Thomas F. Farley Memorial Burse.....	5,000.00

## MARYKNOLL BURSSES (Incomplete)

St. Joseph Burse.....	\$ 4,359.19
Holy Souls Burse (Reserved).....	4,000.00
Our Sunday Visitor Burse.....	4,000.00
Our Lady of Mercy Burse.....	3,856.75
All Souls Burse.....	3,686.96
St. Patrick Burse.....	3,132.13
Cure of Ars Burse.....	13,308.01
Philadelphia Archdiocese Burse.....	3,265.56
Cheverus Centennial School Burse.....	3,216.87
St. Anne Burse.....	3,003.87
The Most Precious Blood Burse.....	2,784.16
Pittsburgh Diocese Burse.....	2,696.71
Columbus Diocese Burse.....	2,250.00
Holy Eucharist Burse.....	2,216.50
St. Francis of Assisi Burse.....	2,144.50
Our Lady of Mt. Carmel Burse.....	2,061.89
St. Anthony Burse.....	1,960.81
Marywood College Burse.....	1,938.10
Fr. Chapon Memorial Burse.....	1,894.35
Pius X Burse.....	1,700.25
Anonymous Diocese Burse.....	1,500.00
St. Dominic Burse.....	1,449.57
Holy Child Burse.....	1,381.64
Bl. Madeleine Sophie Barat Burse.....	1,360.65
Our Lady of the Sacred Heart Burse.....	1,338.48
Bernadette of Lourdes Burse.....	1,320.76
Dunwoodie Seminary Burse.....	1,191.01
Duluth Diocese Burse.....	1,156.20
Omnia Per Mariam Burse.....	1,110.00
Trinity Wekandist Burse.....	956.00
St. John the Baptist Burse.....	795.33
Fr. Chaminade Memorial Burse.....	716.09
St. Agnes Burse.....	606.81
Susan Emery Memorial Burse.....	529.00
Bl. Louise de Marillac Burse.....	522.00
St. Rita Burse.....	515.15
College of Mt. St. Vincent Burse.....	500.00
St. Lawrence Burse.....	482.25
St. Michael Burse.....	465.63
Mother Catherine Spalding Burse.....	411.25
St. Joan of Arc Burse.....	360.01
St. Stephen Burse.....	353.00
Immaculate Conception, Patron of America, Burse.....	335.50
Our Lady of Lourdes Burse.....	331.02
Holy Family Burse.....	306.00
St. Francis Xavier Burse.....	279.15
St. La Salle Burse.....	237.85
St. Boniface Burse.....	198.40

From whatever source a burse comes it is welcome, but especially welcome is one built by some Society or School.

St. Bridget Burse.....	180.00
Children of Mary Burse.....	165.00
Our Lady of Victory Burse.....	152.16
All Saints Burse.....	132.22
Maryknoll-in-Heaven Burse.....	126.00

## VENARD BURSSES (Complete)

Rev. Joseph M. Gleeson Burse, No. 1.....	\$ 5,000.00
Rev. Joseph M. Gleeson Burse, No. 2.....	5,000.00
Rev. Joseph M. Gleeson Burse, No. 3.....	5,000.00
Rev. Joseph M. Gleeson Burse, No. 4.....	5,000.00
Blessed Sacrament Burse.....	5,011.00
Our Sunday Visitor Burse.....	15,000.00
E. J. and E. G. Connerion Burse.....	5,000.00

## VENARD BURSSES (Incomplete)

Little Flower Burse.....	\$ 3,321.96
Sacred Heart of Jesus Burse (Reserved).....	2,500.00
Bl. Théophane Vénard Burse.....	1,550.80
Sodality of Bl. Virgin Mary Burse.....	1,000.00
St. Aloysius Burse.....	561.50
Immaculate Conception Burse.....	100.00

## MARYKNOLL MISSION BURSSES

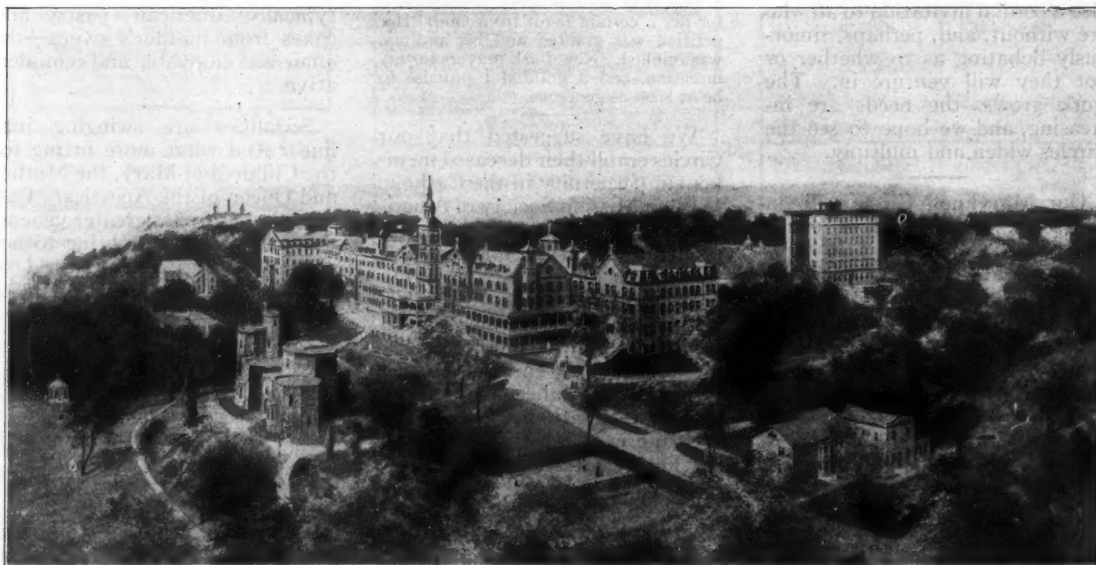
(For the education and support of native students for the priesthood.)

Our Lady of Perpetual Help Burse (Complete).....	\$ 1,500.00
Our Lady of Lourdes Burse (Incomplete).....	601.00
Academia Native-Priest Burse (Incomplete).....	255.00

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached \$100.

†On hand but not operative.



COLLEGE OF MT. ST. VINCENT-ON-THE-HUDSON.

This well-known center of education for Catholic young women is not far from Ossining. Though few of its residents have yet seen Maryknoll, all have visioned it and are today building a Maryknoll Burse.



## THE MARYKNOLL MISSION CIRCLES

**D**ON'T be afraid to ask yourself at the beginning of the year:—

*How many friends have I interested in the Cause during the past twelve months? How many subscribers have I secured for The Field Afar and The Maryknoll Junior? How many friends have I invited to Circle meetings and fired with my own zeal? How many souls have I helped to bring to Christ?*

We are wondering how many new helpers will come into the Circles this year. Not one Circle has lapsed in the past year, despite the inevitable changes,—removals, illnesses, and some deaths. Such changes have come to many Circles, but the work has continued and has borne its fruit.

With the expression of our gratitude and our appreciation to these old friends, we extend also a cordial invitation to all who are without, and, perhaps, timorously debating as to whether or not they will venture in. The work grows, the needs are increasing, and we hope to see the Circles widen and multiply.

Our Maryknoll Circle will, in time, we trust, embrace every state in the Union. It now touches the Atlantic and the Pacific and reaches North and South; but within these limits there are empty spaces to be filled. Interest is felt in California, Washington, Ohio, Minnesota, Missouri, Michigan, Indiana, Iowa, Illinois, Virginia, West Virginia, Texas, Washington, D. C., Pennsylvania, New York, New Jersey, Delaware, Maryland, Connecticut, Massachusetts and Rhode Island. By the end of the year we hope to see the other States cooperating in this way with Maryknoll for the salvation of souls.

We are glad to note the growing interest of the West in the Circle movement. From Quincy, Ill., has come a good supply of towels and sheets. Also several dozen medals for children in China, and large colored holy pictures that will help to transform Chinese dwellings into Christian homes.

We wish to thank the Circles for their generous response to our request for small articles for a bazaar, held by our Sisters in Los Angeles, for the benefit of their work among the Japanese children. Also for the boxes of toys, sweets, etc., sent to Seattle and Los Angeles for the children's Christmas.

The Vénard Circle of Pittston, Pa., has begun its second year's support of a catechist in China. The members have faith in Maryknoll's prayers and in the blessings that accrue to themselves through their cooperation in the work of the mission. A member writes:

Some months ago my sister promised a gift, if by your prayers you obtained for her a certain favor from God. Her petition was granted and her promise was fulfilled. Now I ask prayers for my intention, and if granted I promise to be at least as generous.

We have suggested that our Circles enroll their deceased members in perpetuity in the Catholic Foreign Mission Society of America. It is a kindly recognition of their interest in the missions and their zeal for souls. A newly organized Circle in Rochester, N. Y., lost one of its most valued members recently, and her associates immediately enrolled her as a Perpetual Member, thus continuing in death her connection with the work which had, in life, her hearty interest and support.

Several Massachusetts Circles are interested in catechist support. Another sends assurance, from Lowell, that its members wish to have their own catechist.

We have received the good news, also from Massachusetts,

**Clubs and Circles may have The Field Afar, if all copies are sent to one address, for eighty cents a year.**

that a Circle there aims to raise \$500 for a chapel in China. This follows closely on their generous gift of \$200, made a short time ago to a Maryknoll priest.

We feel that in the future, as in the past, the mission Circles may be relied upon to be the staunch supporters and cooperators of any and all works entrusted by God to the care of Maryknoll.

The *Virgin Mary Mission Club* of New Bedford, Mass., has devoted its interests to the building of the *Student Aid Fund* of the *Fall River Diocese*. The people of that section take a justifiable pride in the number of students from the diocese who are preparing at Maryknoll for the foreign apostolate.

Another club of young people held a lawn party during the summer and netted for the Fund almost \$100. With its Oriental setting alight with Chinese lanterns, and its toothsome dainties, typically American—pastry and cakes from mother's ovens—the affair was enjoyable and remunerative.

Sodalities are swinging into line. And what more fitting for the Children of Mary, the Mother and Queen of the Apostles? Can they render to her greater veneration and love than to bring to her all the peoples of the world to call her blessed in the birth of her Divine Child?

Note the following:—

Kindly send detailed instructions concerning altar and household linens to be made for your missions. I believe the *Blessed Virgin's Sodality* of St. Benedict's Church in this city will take up such work this winter.

—Seattle, Wash.

I have charge of the *Cathedral Circle*, and I thought it well to make household linens for the missions instead of altar linens, as we have been doing. Kindly send instructions as to size, materials, etc. Any other information as to the needs will be appreciated.

—San Francisco, Calif.





*The Field Afar and its son, The Maryknoll Junior, have been climbing steadily and on the next lap of their journey they hope to reach the 100,000-subscription mark. This goal they expect to reach before the end of 1921—when they will trim the whiskers of The Field Afar and put a new coat on the Junior.*

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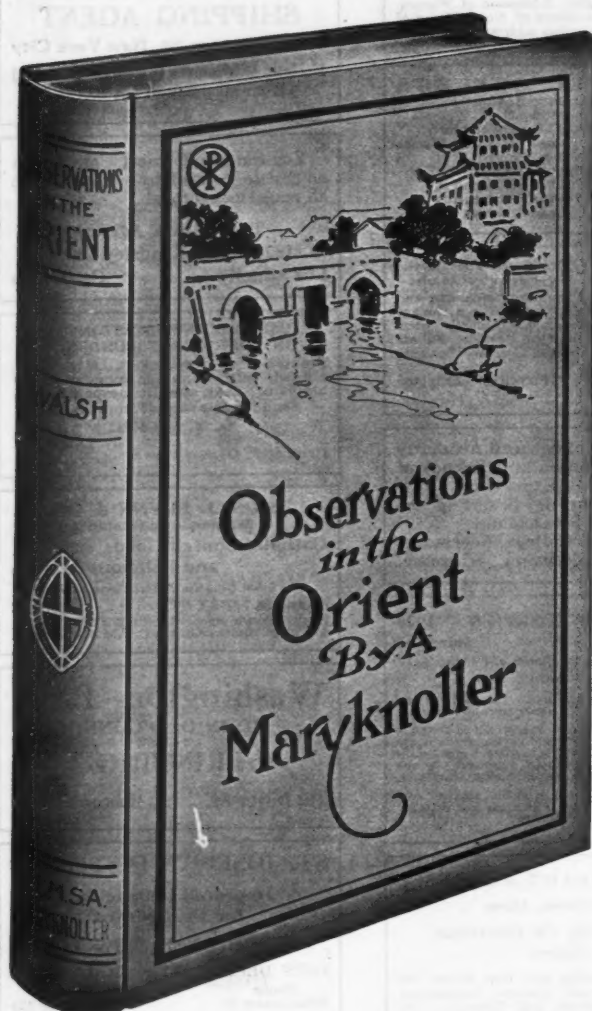
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